

The Sabbath Recorder

"Creed for a warless world"

We believe that nations no less than persons are subject to God's immutable moral laws.

We believe that nations achieve lasting welfare, greatness, and honor only through just dealing, and unselfish service.

We believe that nations regarding themselves as Christian have special international obligations.

We believe that Christian spirit can conquer every barrier of trade, creed, or race.

We believe that Christian patriotism demands the practice of good will among nations.

We believe in International Law, Courts of Justice and Boards of Arbitration.

We believe in a world-wide organization of nations for world-wide peace.

We believe in a warless world; and we dedicate ourselves to its achievement.

Franklin's Prayer

Conceiving God to be the fountain of all wisdom, I thought it right and necessary to solicit his assistance for obtaining it. To this end I formed this little prayer, which was prefixed to my tables of examination, for daily use:

"O powerful Goodness! bountiful Father! merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen my resolution to perform what that wisdom dictates. Accept my kind offices to thy other children as the only return in my power for thy continued favors."

—Benjamin Franklin.

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The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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The Afterglow of Many times we have The Setting Sun watched with pleasure the last rays of the setting sun as it shone with beautifying effect upon buildings and trees and hilltops.

But the feeling of pleasure deepens and we are often greatly moved as we watch the sun pass out of sight and note how its afterglow paints in most beautiful colors the clouds of the sky. A beautiful sunset leaves a beautiful afterglow. W. D. B.

The Afterglow of the We have been reading Visits to the Babe ing again the wondrous story of the At Bethlehem

visits of the shepherds to see the babe in the manger. The glory song of the angels never sounded sweeter. The joy of the shepherds as they hastened to see Jesus was never more apparent. What an experience came into their lives! To them indeed it was a holy night. And then they returned to their humble duties. But we like to think of the afterglow in their lives of the experiences of that night. "The glory faded from the heavens. The angels disappeared. The shepherds left the manger and its child. The old life of toil was resumed. But evermore it had a new meaning."

The wise men in the East read the sign in the heavens, and searched and found him whom they longed to see. How vivid is the word picture of their journey to Bethlehem, and of their worship and bestowal of gifts upon the "little Lord Jesus". And in imagination we watch them as they go away from Bethlehem and are lost to our view as they journey towards their far off home. But although the Bible is silent about them after this visit we are confident that the afterglow of that one visit cheered and helped them throughout their lives. W. D. B.

The Afterglow of Of all our civil and religious holidays Christmas

should leave the most beautiful afterglow effects upon our lives. We look forward with great anticipation to its annual return. We would not have it pass out of our lives, with the family gathering and the gifts

that mean so much of love and thoughtfulness and sacrifice. We must have the Christmas exercises at church and the singing of the Christmas carols; the giving to those near and far who are destitute of food and clothing; and the sending of messages to dear friends who seldom hear from us. But the day,—or the days of anticipation and the day of realization come and pass away, and we return to the common duties and experiences of life. But life is not, and can not be quite the same, for the Christmas afterglow remains for many a day.

We read the other day of a man who had been imprisoned for several years for forgery. Because of his good prison record the authorities decided to parole him if some one would agree to employ him. But no one seemed willing to give him work. Just before Christmas a short notice appeared in a daily paper of a man imprisoned for forgery who would be paroled if some one would employ him. Several offers were quickly sent in by business men, and from them one was chosen, and the man was paroled. Think you that such experiences affect men for but a day? Have not thousands of business men who have found real pleasure and satisfaction in bringing Christmas cheer into almost helpless and almost hopeless lives had experiences that will leave the afterglow with them? The Christmas spirit is prophetic of a better every day spirit in the world.

And the afterglow remains in the lives of men and women who are far from the homes where they once shared in the Christmas joys. Men in logging camps, and mines, and in out of the way places of the earth, thinking of other days, plan to do as they used to do, and to give as they used to give, and enter with the zest of their boyhood days into their simple Christmas festivities. Women who have fallen from their high estate catch the sound of Christmas carols and words of good will, and with broken hearts they return to God, and home, and better living.

But the afterglow of Christmas is brightest in the lives of those who realize the

presence of the Christ with them day by day. How pleasant it is to go back in thought to other days when we enjoyed Christmas in the parental home, and began to learn the lessons that center in the coming of the Lord Jesus to earth to be one of us, to love us, to serve us, to teach us, to die for us, and to invite us to live, with his help, the life of unselfishness and of loving helpfulness for which Christmas stands. So through life each Christmas has had its afterglow for us, and the clouds in our sky have been touched with silver and gold.

W. D. B.

National Thrift Week On another page of this paper is the call of the Y. M. C. A. for the observance of National Thrift Week, January 16-23.

The title of the call, "Thrift and the Collection Box", and this quotation from the article, "Thrift Week is a good name, for thrift means making the most of what one has", will help you to desire to read the entire call.

During the war the insistent call was that all should *labor and save*. Scarcely less important is that call today. Two years ago the Commission of Education in New Jersey wrote to the school officials and teachers of the State, "Why not continue the teaching of thrift? Every school in the State should be a center for the teaching of economy, the wise spending of money, and thrift. This is one of the lessons that American people need to learn, and they especially need to learn it just now."

Seventh Day Baptist young people,—and older people as well, need to learn the lesson of thrift to help them keep the Sabbath and make a living. And if we carry out the large program that God has for us we must be a thrifty people.

"Thrift" is a good subject for prayer meeting and sermon.

W. D. B.

A Manual of Seventh Day Baptist Church Procedure One of the important items of business transacted by the Commission at its recent meeting was the adoption of the report of its Committee on Manual. In the adoption of this report the denomination comes into the possession of an important manuscript, which the Commission voted to have published in book form at an early date for distribution and use.

The table of contents will indicate the

scope of the book, and a knowledge of the names of its compilers will be sufficient guarantee of its reliability and accuracy. The book is compiled by Dr. William L. Burdick and Dr. Corliss F. Randolph, and the chapter headings of its ten chapters are as follows: A Christian Church, Organizing a Church, Church Independence and Mutual Co-operation, Church Membership, Covenant and Exposé of Faith, Constitution, Rules for the Transaction of Business, The Ministry of the Church, Ordination and Recognition, Church Discipline.

There is also a preface by the compilers, and an index. When published this book will fill a long felt need on the part of Seventh Day Baptist pastors and church officers.

A. J. C. B.

The Skin-Colored Race—A Story and an Episode Dr. Robert E. Speer told his audience a story the other night that had its setting in China. A missionary traveling in the interior of China came upon a little chapel by the roadside. Going inside he discovered a native preacher in the pulpit; and the latter was telling his hearers that there are five races of men, "The white race, the black race, the red race, the brown race and the skin-colored race."

Dr. Speer made the observation that there is really but one race; that is, the "skin-colored" race. There are various shades of color, but all are "skin-colored", and belong to the *one* race.

At one of the sessions of the recent meeting of the Executive Committee of the Federal Council Dean Wilbur F. Tillett of Vanderbilt University, asked the privilege of the floor. The request having been granted by the chairman, the dean came forward and stated that his reason for asking for the privilege of speaking at that time was an unusual one. He began by saying that he was descended from the Huguenots, that his father was a Methodist minister, and an owner of slaves. The son was five years of age when the slaves were set free, but he had memories of family worship which always included the slaves. Following his somewhat extended introductory remarks, Dean Tillett announced that a son of one of his father's slaves was in the audience, and invited to the front of the room Principal S. G. Atkins of the Slater State Normal School, Winston-Salem, N. C.

It was a very touching scene when these two "skin-colored" gentlemen of different "shade", representing respectively two widely separated classes of a former generation, clasped hands as brothers. There was every indication in the words and voice and manner of Dean Tillett that he was greeting Principal Atkins as an equal. The freeing of the slaves, he said, was a blessing to both races.

When the dean had finished, the audience called for Mr. Atkins. The latter responded in a highly pleasing manner, closing with the following picturesque sentence, "I appreciate the consideration given me by the son of the owner of my father."

Altogether it was a beautiful picture. It is true there were black clouds in the background, the clouds of slavery days, but they were not "looming ominously in the distance". They were not only far away but receding, giving one the hope that other clouds, too, will pass, and that other reforms will come, successively, to make ever brighter our country's moral sky.

A. J. C. B.

THRIFT AND COLLECTION BOX

When the Industrial Department of the Y. M. C. A. started National Thrift Week, it tied the plan up with Poor Richard's birthday, January 17. No better patron saint could have been chosen because, as Benjamin Franklin saw it, thrift was much more than economy. It was not only starting a bank account, it was starting an adventure. Thrift for Franklin did not end with his own house or business. It never lost sight of other people's business. What he considered one of his best investments was a loan to a needy acquaintance. He made the loan with the understanding that it was not to be repaid to him but passed on to someone else in need. Years later that little sum of money was still passing from hand to hand helping folk in want and in time giving them the chance to help someone else.

Thrift Week is a good name, for thrift means making the most of what one has. In the mind of its organizers the aim of the week is to bring before young people the principles that underlie an all-around life, that make good citizens, good neighbors and generous sharers of prosperity. Each day of the week, January 16 to 23,

has its special topic with Sabbath, January 20, as "Share With Others Day".

The value of this annual campaign has proved itself in former years so that it has now warm friends in the heads of schools, banks, merchant associations, chambers of commerce, and all sorts of community and business organizations. Bankers of Detroit were the first to invite the school children and their teachers to visit the banks and learn what they do and how they do it. Some 200,000 children were taken through their local banks last year, and since the number of people who do not understand the use of banks is menacingly large, it is hoped the plan will be widely followed this year. The president of the American Bankers' Association, J. H. Puelicher, in commending the campaign lifts the idea beyond that of mere saving, or "getting on in the world", into the realm of good citizenship and dependableness. He writes:

"Thrift and saving, expressed in a savings account, in the ownership of a home, in the possession of adequate insurance for the protection of those in the home, are so closely related to good citizenship, that the desire for these possessions should be deeply implanted in the hearts of our people."—*Bureau of Information, International Committee, Y. M. C. A.*

THE JOYS OF THE CHRISTIAN MINISTRY

DEAR DOCTOR MAIN:

There have been in the RECORDER, of late, several articles bearing upon different phases of the work of the ministry. In these articles various elements of the work have been set forth as reasons why any individual, possessed of a desire to render service to God in the uplift of mankind, should be drawn to the consideration of the work of the ministry, or that of a missionary.

Before one can get a just perspective of the ministry there must be a true reevaluation of the work that belongs to the ministry. The sacrifices, the self-denials, that are inseparably associated with the work of the ministry, in general, are so apparent that he or she who desires the great possessions and successes of life is loth to give thoughtful consideration to the ministry as a life work.

The disparagement between the affluence, the successes of the man of business, or of

the remunerative professions of life, and that of the ministry is so great, the aspiring youth is led to turn his thought and attention to the world of business or the remunerative professions as a field for his life's activities and struggles, rather than to the ministry.

The need of the hour demands that there shall be a readjustment in these things that the world may be saved from its folly, and that true, loving, conscientious lives shall be led into the possession of the richer soul experiences, and truer successes that belong to one who, like the Master, is a preacher of righteousness.

In early manhood I was happy, joyously happy, in the prospect of success in life as a mechanical engineer. It is nearly fifty years since my heavenly Father laid his hand upon me and made me understand he had other work for me to do. The struggle was long and bitter between inclination, and obedience to what I knew to be a clearly defined call of God.

For nearly half a century I have been seeking to fill the place to which the Master called, in preparation and active service. In these years I have known something of the sweets that come to the evangelist's heart when he sees men, strong in the years of their manhood, youths, full of vigor and the hopes of life, turn from the ways of sin and estrangement from God to the joys of a surrendered life. I have drunk deep draughts from the cup of satisfaction that is pressed to the lips of a pastor when he leads those who have been changed by the incoming of the spirit of the Christ into the children of God, into the baptismal waters, and seeks to usher them into the closest companionship with God and his Son, our Savior.

In these years the path my Father bade me follow has led up the rugged mountain side, along the path that has been strewn with thorns, through valleys dark with sorrow, disappointment and suffering, but above it all the glory of the Master's face has shone and today there is no thought that is so inspiring, no purpose of life so satisfying, and no field of service so inviting to my soul, as is the field of the gospel ministry, the thought of the help that may be given to those who need the light of divine love, and the purpose to use the strength of my remaining years for God in teaching the unsearchable riches of his grace and love.

The richest returns of life are not to be measured by dollars and cents.

Money is very necessary with which to pay railroad fares, grocery bills, and for the many necessities of life. There is real satisfaction in the possession of enough for these things. Yes and to have a little laid by for a rainy day, but the possession of these things can never give that peace of mind, that rich, warm, soul experience that will come to the preacher of righteousness, possessed of the consciousness that, with God's help, he has been enabled to lead some soul beside the still waters where he might lie down in the green pastures of God's love and know the joys of one who has passed from death, the death of sin, to life, the life that is hid with Christ in God.

It is sweeter, it is more soul inspiring, to be a doorkeeper in the house of the Lord, to be a humble servant of the Lord Jesus Christ, breaking the bread of life to the sin-tamished men of earth, than to dwell in the palaces of men and to lie on the ivory beds of the rich.

My soul would magnify the Lord and call upon all that is within me to bless his holy name if I could know, that, under God, I had been enabled so to manifest the joys, the riches, of the Christian ministry, that a single one, considering the work of life, had been led to a favorable decision respecting the ministry.

To suffer with Christ is to reign in glory. To be a co-worker with Christ, is to be a sharer with him in all the blessings of the heavenly kingdom. To be a messenger of Christ, is to be exalted above governors and kings. Eye hath not seen, ear hath not heard, neither hath it entered in to the heart of man, the things, the blessings, the glories, that God hath reserved in heaven for those who love him and serve him.

My brother look up and let the glory of the Lord shine into thy soul.

Dost thou hear the Master calling thee to go out into the night shadows and find the sheep that have gone astray? Let me entreat you, in the name of that Master, for the sake of those who are dying to whom you may bring life, for the sake of your own soul in its sweetened and enriched life say, Yes, Lord, thy servant heareth.

Yours sincerely,

E. ADELBERT WITTER.

Berlin, N. Y.,
December 18, 1922.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

OPPOSES SUNDAY LAWS

There recently appeared in this department of the SABBATH RECORDER comments upon certain proposed Sunday laws.

Attention was called to the fact that while certain "reform" lobbyists were exceedingly zealous for their passage there did not seem to be manifest a like interest on the part of the committee of Congress having the bills in charge.

A Sabbath-keeper and reader of the SABBATH RECORDER sends us a clipping from the Boston *Transcript* which makes very interesting reading and which doubtless expresses the sentiment and opinion of a growing number of religious leaders in America.

We wish to thank our good friend for sending the clipping, and we pass it on to our readers, believing that when they have read the article they will be able to say with the one who clipped it and sent it in, "Our own pulse beats with keener enthusiasm, and we thank God and take courage."

SUNDAY LAWS

To the Editor of the *Transcript*:

The observance of Sunday by thousands of professed Christian people does not justify the passage of a Sunday law. Though an individual may desire to keep Sunday, he does not wish to be told in what particular way he shall observe it. Each individual should be free to arrange his own religious program. The man who desires to observe no day at all has the right, under the United States Constitution, to refuse to believe in the sacredness of a day, just as the religionist has the right to observe a day of rest.

It is to be regretted at this time, when great moral forces have been unitedly successful in the prohibition issue, that Sunday observance, enforced by law, should be pressed upon congressmen and legislators. It is not the day upon which an act is done that makes the deed evil, or

a menace to society, but the harm is in the deed itself. Gambling is bad every day in the week. Immoral moving pictures are as much a crime against society on Monday as on Sunday.

All Sunday laws are based upon religion, for Sunday is a religious day. All Sunday legislation is religious legislation, and is therefore un-Christian and unconstitutional. Christ's admonition in Luke 20:25, is "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." The first amendment to the Constitution of the United States says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Advocates of Sunday-closing laws would have us believe that they do not in any way conflict with any one in the full exercise of his liberty or belief. Champions of Sunday laws point to the origin of Sunday legislation and tell us that "canons were incorporated into the common law, and became a part of it." This is true, and this was the beginning of the union of the professed Christian church with the state, which resulted in the persecution and death by martyrdom of millions of honest men and women. Even today honest individuals—Jews, Seventh Day Baptists and Seventh Day Adventists—who conscientiously regard the seventh day of the week as the Sabbath, are feeling the strong arm of prejudice and misguided zeal. Sunday laws deprive them of one-sixth of their time. Sunday laws compel them to rest two days each week, and thus deprive them of one-sixth of their wages or if they refuse to obey, they must pay a fine or go to jail, and perhaps both.

Near the close of 1916, T. J. Krieger and his son, who conducted a general mercantile business at Hitchcock, Okla., were arrested for keeping their store open on Sunday, convicted and sentenced. The case was appealed to the Supreme Court of Oklahoma, and the decision reversed. Judge Bret, in rendering the decision of the State Supreme Court, wrote: "It is factitiously argued by some courts, that to say to these people, they must keep their Sunday, does not prevent them from also keeping the day they regard as 'holy

day.' But these overlook the fact that under the divine commandment these people are striving to obey, it is just as imperative that they work six days as that they rest on the seventh. And if their conscience compels them to rest one day, and the law forces them to also rest another day, they would thus be forced to violate the first provision of the commandment that they are attempting conscientiously to keep. For these reasons, and others that might be added, we think the judgment should be reversed. The judgment is therefore reversed, and the cause remanded with direction to dismiss the case. Doyle, R. J., and Armstrong, J., concur."

Many other instances might be given where the Supreme Court has reversed the decision of the lower court on the question of Sunday observance during the last few years. It is but a short time since the people of Oregon, by popular referendum vote, wiped the blue laws from the statute books of that State.

May we appeal to all to follow the injunction of Christ, who said, "Whatever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

L. TYLER BARNES.

Boston, December 18.

GOD IS LOVE

It is our purpose to reproduce in two successive issues of the SABBATH RECORDER two chapters from a book by Rev. George E. Fifield, at present the pastor of the Battle Creek Church.

The title of the book is "God is Love", and the subjects of chapters nine and ten, respectively, "The Law of Love" and "The Two Ways". These chapters treat of the first table of the Law, and discover God's motive back of these precepts which is *love*.

THE LAW OF LOVE

G. E. FIFIELD

"O marvelous credulity of man!

If God indeed kept secret, could'st thou know
Or follow up the mighty Artisan

Unless he willed it so?"—*Jean Ingelow*.

It has been said that we should be satisfied to know *what* God says, *what* he does, and *what* he commands, without asking *why*. This last, it is thought, would be but to

pry impiously into the secrets of God and seek to fathom his motives. The reply is that the whole life of Christ and the whole inspired word is a revelation of the motive of God; and John condenses all this revelation into the one word when he says, "God is *love*."

We may know a man's acts to a certain degree, and yet really know nothing of the man. Only as we know the motives which underlie these acts do we know him.

This is as true of God as of man. But God has invited us to know him; he has sought to reveal himself to us through Jesus Christ; and he has told us that in him are all the treasures of wisdom and knowledge. Jesus himself said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." So this little book is a humble effort to look underneath the "what", and discover something of the "why" of God's deeds and words.

It is true this is holy ground, where one needs to walk, as did one of old, with bared feet and uncovered head. It is true, too, that it is a mystery into which the angels desire to look; but it is not a mystery because God is hiding it from us, but rather because it is the mystery of a love that passeth knowledge. Here are depths and heights and lengths and breadths that eternity will not be long enough for us to fully fathom, yet even now we may know them by faith. Certain it is that if God wishes to keep the secret on any point, we shall have no fear of finding him out; but he is the Fountain of Life, and he has said that whosoever will may come and take *freely*.

The child knows full well that when he can see the love in the father's command, it is much easier to obey; so when the same divine love that dictated God's commands gets into our hearts, we shall know, with John, that "this is the love of God, that we keep his commandments; and his commandments are not grievous".

"Thou shalt have no other gods before me." Why this prohibition? It is true that God is our Creator, and that to him is due our supreme love and worship. It is true that he has a right to command it, and that we ought to yield it because he commands it. That right to command our love and worship rests, however, on his love to us, of which love this very command is a manifestation. Is there no higher reason here

than that God, having a desire to be loved and worshiped, and having a right to our love and worship, commands it?

We might pause and ask why he desires our love. It is only love that longs for love. The heart that yearns with inexpressible tenderness over another, finds its own love the true measure of its longing for return of love. God's language to Israel, as they broke this precept, was ever that of wounded love. "My covenant they brake, although I was an husband unto them, saith the Lord." "Turn, O backsliding children, saith the Lord; for I am married unto you." "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." All these expressions reveal the yearning love of God that underlies this precept. It is the longing of true love for the supreme affections of the object loved.

But there is a deeper and broader meaning here than this. Just as the happiness of the family depends upon their devotion to one another, so with the universal family of which we have spoken. When gazing upon the full moon sailing the upper sky and shedding its mellow light upon all around, have you never thought that some friend, though thousands of miles away, might at that instant also be looking on the same object? and was not the thought a mysterious cord to draw your hearts nearer together, in spite of the distance and the darkness? So the supreme look of love cast by each upon the one God was to draw the hearts of humanity nearer together, and hold them in happy unity.

When canvassing once in western Iowa, the writer entered a house and began to exhibit his book. He had not proceeded far when the following conversation took place. The gentleman of the house, noticing something peculiar in his accent, said:

"You are a Yankee, aren't you?"

"Yes; did you discover it from my speech?"

"Yes; what State are you from?"

"New Hampshire."

"Is that so? What county?"

"Hillsborough county."

"I want to know! Did you ever become acquainted with a man by the name of Hanson, who lives on the old Horace Greeley farm up in Amherst?"

"Yes; he is a friend of mine. I took

dinner with him there at the old log house not long before I came West."

He rose from his seat, and extending his hand, which I grasped, while his lips quivered, and the tears ran down his face, he said:

"That man is my brother. I have not seen him for thirty years. Wife, is not dinner most ready? I will take that book, Mr. Fifield, and you must stay with us to dinner."

I was a perfect stranger to that man, yet he treated me as a brother. He wanted me to stay with him a week, and come and see him when I could. What made us acquainted at once and united our hearts? We had a common object of affection, and each knowing and loving the same person, we knew and loved each other. So by uniting all men in the loving worship of one Father, God would make them all one happy family of brothers and sisters.

Illustrating this, there is a little story of a poor street waif who was admitted one cold morning into the back door of a house by a minister, who gave him a very small and very dry crust of bread, and then began to question him. The boy was very ignorant, and so the minister began to tell him about God. He said that God was the Creator, that he made all things, and that he lived in heaven. The boy, in his hunger, tried to eat the crust, hardly noticing what was said. Finally the minister made the casual remark that God was our Father. This caught the boy's attention. Said he, "Is he your Father?" The minister said, "Yes." "Is he my Father?" Again the minister said, "Yes." The boy thought a moment, then said, "You and me are brothers, aren't we?" Reluctantly the minister said, "Yes." Then said the boy, "Aren't you ashamed to give me such a dry crust of bread?"

This story, simple as it is, may bring conviction and condemnation to many of us. Have we cherished the grace of brotherly kindness for all? Have we, in owning God as our Father, felt our relation and our duty to all his children? This little story carries the principle of the first precept in it; and in brief, of all the ten, for they are all included in the fatherhood of God and the brotherhood of man. The breaking of this precept has led to the worship of different gods. This has divided the world up into different families and different nations, each having its own gods, and each saying

that the gods of the other nations were no gods, each owning its brotherhood to its own little tribe, or clan, but denying it to all others. Thus the world has been filled with war and bloodshed. Men have fought because they were jealous for the pre-eminence and supremacy of their gods; and so the very gods whom their fears and superstitions created, have taken part in the destruction of human life.

It is not too much to say that more misery has been caused by the direct violation of this commandment than by everything else. Indeed, when we come to remember that the other nine commandments are only special directions for the observance of the two principles contained in this precept, we shall then see that all sin, and therefore all misery, is the result of the violation of this commandment.

God knew in the beginning the inevitable result to his children of such departure from him. There was no selfishness in the love that said, "Thou shalt have no other gods before me." It was Jesus Christ who took up this precept and taught us to say, "Our Father which art in heaven." He would realize in the church what would have been realized in the world if it had not been for sin. To that church he said, "Call no man your father upon the earth; for one is your Father, which is in heaven." "Be not ye called Rabbi; for one is your Master, even Christ; and *all ye are brethren.*"

With our divine Lord, God was always "our Father"—a Father who delighted to give good gifts to his children,—a Father who fed the raven, and clothed the lily with beauty, and without whom not a sparrow fell to the ground. Jesus' whole life was an illustration of this precept. To him all men were brothers, and he sought to bring them to a recognition of that brotherhood. Though he came from the unspeakable glory that he had with the Father before the worlds were, yet he stooped to our needs, and was not ashamed to call us brethren.

O that we all might be like him; then would we be able to lead hungry-hearted, world-weary men and women to Jesus, that manifestation of divine love, where, born again of the one Father, they might indeed become members of the one true brotherhood! O that we might realize this brotherhood more fully now in our churches, so that the sympathetic response of heart to heart might ever spare a tear for one an-

other's sorrow, and a smile for one another's joy! Then would our hearts not be, of necessity, locked up with sorrow's slow fire, smoldering in the darkness; but, even here, as he designed, there might be an image of heaven upon earth,—a place where we could meet, not merely face to face, but also heart to heart, and know as we are known. The love that would give us this joy is revealed in the first principle of the decalog and illustrated in the life of Jesus Christ.

The "why" of that command is love, for "*God is love.*"

(To be continued)

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.

2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.

3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

THE MANUAL

5. We take pleasure in presenting to the denomination the *Seventh Day Baptist Manual* as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "taking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

CONFERENCE IN 1923

Conference will be held at North Loup in August, 1923, and we are hoping for a big delegation. Several of our pastors are North Loup boys. Come along, fellows, and bring your families, and as many of your congregations as you can. Our missionary in China, Eugene Davis, and family, expect to be here. Then there are a lot of folks who have lived here and maybe more who have not that we hope to see. Surely the former pastors ought to be here for our fiftieth anniversary and Conference too.

The local committee has been chosen with E. J. Babcock as chairman, C. W. Barber as secretary and A. H. Watts, R. G. Thorngate and W. G. Rood as the other members, the pastor being included on all committees.

There is much to do to get ready for Conference. The material things will be well provided for, if past experiences are any indication. Our Forward Movement director gave us a slogan near the close of the last Conference, "Better". Shall it be realized? Some one said this ought to be a better Conference because we have all the past ones to profit from. A more spiritually minded people will mean a better Conference in every way, even as to finances. Let us make this year better by every one doing his best. Church attendance would increase, gifts would increase, sinners would be converted, backsliders would be reclaimed, our enthusiasm and our faith would grow and the cause would prosper as it never has before, if each would do his best. Shall we do it?—*The Bulletin of the North Loup Church.*

FOR C. E. SABBATH STUDY COURSES

For the introduction to this work, (study of the Sabbath in Christian Endeavor societies) we suggest reading either privately or in class, the little booklet, "The Sabbath and Seventh Day Baptists". This to be followed by the leaflets "Pro and Con" and "Bible Readings on Sabbath and Sunday", and Director Bond's book, "Sabbath History, Vol. I".

All these publications may be secured from the American Sabbath Tract Society, the pamphlets free, the history for 50 cents per copy.

I am authorized to say that one free copy of the "Sabbath History" will be sent with every four copies bought at the regular price.

MRS. D. B. COON,

Superintendent of Study Courses.

N. B.—See advertisement of Sabbath History elsewhere in this issue.

War is old—pathetically old, tragically futile, hopelessly antiquated. Peace—peace heroic and sacrificial—is the new vision which only young men can believe in.—*W. H. P. Founce.*

THRIFT WEEK

Apropos of National Thrift Week, which begins with the birthday of Benjamin Franklin, the great American apostle of thrift, January 17, the following explanation is published, together with an outline program.

Readers of the SABBATH RECORDER will be interested in "Paul's Financial Plan" as adopted from "Men and Missions"; and in the poem, which was written by the author of the beautiful and familiar poem, "The House by the Side of the Road".

THE WHAT AND HOW OF NATIONAL THRIFT WEEK

(Annually January 17-23)

A national movement fostered by the National Thrift Committee of the Y. M. C. A. in co-operation with over forty civic, commercial, educational, and religious national organizations.

The Purpose.—To stimulate the individual to think straight and act wisely in regard to personal money matters in the realm of *earning, spending, saving, investing, and giving.*

The Basis.—Consists of the Ten-Point Economic Creed:

Work and earn; Make a budget; Record expenditures; Have a bank account; Carry life insurance; Own your home; Make a will; Invest in safe securities; Pay bills promptly; Share with others.

The special days for January 17-23 are:

- Jan. 17, Wednesday—Bank Day
- Jan. 18, Thursday—Budget Day
- Jan. 19, Friday—Life-Insurance Day
- Jan. 20, Sabbath—Share-With-Others Day
- Jan. 21, Sunday—Own-Your-Home Day
- Jan. 22, Monday—Pay-Bills-Promptly Day
- Jan. 23, Tuesday—Make-a-Will Day

PAUL'S PLAN

"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:2.

PERIODIC—"Upon the first day of the week

Early, Prompt, Regular, Habitual.

PERSONAL—let each one of you

Each Man, Each Woman, Each Boy,
Each Girl.

PROVIDENT—lay by him in store,
Forehand, Deliberate, Thoughtful, Intelligent.

PROPORTIONATE—as he may prosper,
Generous, Careful, Responsible, Faithful.

PREVENTIVE—that no collections be made
when I come."

No Deficit, No Worry, No Loan Interest, No Retrenchment.

WE MUST DO THE THING WE MUST BEFORE THE
THING WE MAY WANT TO DO

The path that leads to a Loaf of Bread
Winds through the Swamps of Toil,
And the path that leads to a Suit of Clothes
Goes through a flowerless soil,
And the path that leads to the Loaf of Bread
And the Suit of Clothes are hard to tread.

And the path that leads to a House of Your Own
Climbs over the bowldered hills,
And the path that leads to a Bank Account
Is swept by the blast that kills;
But the men who start in the paths today
In the Lazy Hills may go astray.

In the Lazy Hills are trees of shade
By the dreamy brooks of Sleep,
And the rollicking River of Pleasure laughs,
And gambols down the steep;
But when the blasts of the winter come,
The brooks and the river are frozen dumb.

Then woe to those in the Lazy Hills
When the blasts of winter moan,
Who strayed from the path to a Bank Account
And the path to a House of Their Own;
These paths are hard in the summer heat,
But in winter they lead to a snug retreat.
—Sam Walter Foss.

THE GIFT OF LAUGHTER

After a hard day's work in serious discussions, Theodore Cuyler and Charles H. Spurgeon went out into the country together for a holiday. They roamed the fields in high spirits like boys let loose from school, chatting and laughing and free from care. Dr. Cuyler had just told a story at which Pastor Spurgeon laughed uproariously. Then suddenly he turned to Dr. Cuyler and exclaimed:

"Theodore, let's kneel down and thank God for laughter!"

And there, on the green carpet of grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

There is no antagonism between prayer and laughter. One is conclusive of spiritual health, the other of physical health. Both are necessary.—Exchange.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.,
Contributing Editor

"History is a race between education
and disaster."—H. G. Wells.

THE TOWNER-STERLING BILL

The Towner-Sterling bill as introduced in the Sixty-seventh Congress, April 11, 1921, is the resultant of several efforts to bring the matter of education under a federal support. This bill is now being held in committee awaiting final disposition of the administration's attitude toward readjustment of the federal departments. This bill has received enthusiastic support from the National Education Association and other educational forces, besides that of many in public life. It has, however, met with severe censure on the part of educators and others interested in public welfare. The proponents of the bill claim that the results will be entirely beneficial within the limits of the intentions of the bill and disclaim any effort so to subsidize education under federal control as to centralize in Washington the educational program of the various States. On the other hand, the opponents of the bill see in it a tendency toward standardizing education under a federal type in such way as to limit the state and local initiative and ideals in education.

The bill deserves careful study and for this reason we present its main features to our readers:

Department of Education—The bill proposes to create a Department of Education with a Secretary of Education who shall be a cabinet member with a salary of \$12,000 per annum. There shall be an assistant secretary and such other clerical force as may be needed. All business and property of an educational sort previously handled by other departments or bureaus shall be transferred to this department of education.

"The department of education shall conduct studies and investigations in the field of education and report thereon. Research shall be undertaken in (a) illiteracy, (b) immigrant education, (c) public school edu-

cation, and especially rural education, (d) physical education, including health education, recreation and sanitation, (e) preparation and supply of competent teachers for the public schools, (f) higher education, and in such other fields as, in the judgment of the Secretary of Education, may require attention and study."

To carry out the provisions of this section an annual expense budget of \$500,000 is provided. To make these surveys the Secretary of Education would make any necessary appointments and expenses.

Illiteracy—The sum of \$7,500,000 is to be appropriated annually in an effort to remove illiteracy in the United States. The distribution of funds to the several States is to be made on the basis of the ratio of the native-born illiterates 14 years and over in the State to the native-born illiterates in the entire United States. The federal funds are to be administered according to the state laws governing funds from the state and local sources for the same purpose. The department of education does not direct the expenditure of this fund in any State, either with reference to the localities or other conditions controlling, but the state and educational authorities are to "determine the courses of study, plans and methods of carrying out the purposes of this section within said State in accordance with the laws thereof".

Americanization of Immigrants—The sum of \$7,500,000 is to be appropriated annually to "teach immigrants 14 years of age and over to speak the English language and to understand and appreciate the government of the United States and the duties of citizenship". The funds are to be apportioned to each State on the basis of the ratio of the foreign-born population 14 years of age in the State to the whole foreign-born population in the United States. As in the case of illiteracy, the funds for each State are to be administered according to the laws of the State and under the direction of the state and local educational authorities with reference to the plans to be followed.

Equalization—The sum of \$50,000,000 is to be appropriated annually for the benefit of public elementary and secondary schools, "for the partial payment of teachers' salaries, for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled locali-

ties; for the extension and adaptation of public libraries for educational purposes, and otherwise provides equally as good educational opportunities for the children of the several States".

The distribution is to be made thus: One-half of the sum according to the proportion of children between the ages of 6 and 21 in the State to the number of such children in the whole United States; one-half is proportioned on the ratio of the number of school teachers in the State to the number of school teachers in the whole United States. The distribution of funds is to be under state laws and plans rather than those that might be made by the federal department of education. Three conditions govern the apportionment of this fund to any State: (a) the school term must consist of 24 weeks, (b) the State must have a compulsory school law for all children between the ages of 7 and 14, (c) instruction must be given in the English language. Constitutional limitations approximating these conditions will not debar any State from profiting by this section.

Physical Education — The sum of \$20,000,000 is to be appropriated annually for the benefit of physical education, health education and sanitation. The basis of distribution is to be the ratio of the population of the entire population of the United States. State laws and plans shall govern the use of this fund.

Preparation of Teachers—The sum of \$15,000,000 is to be appropriated annually for the improvement of teachers in active service and for the adequate preparation of prospective teachers. This fund for each State is to be distributed on the ratio of the number of public school teachers in the State in actual service to the total of such teachers in the United States. The state laws and plans in the use of this fund must be followed.

State Acceptance—"A State may accept the provisions of any one or more of the respective apportionments authorized in Sections 7, 8, 9, 10 and 11 of this Act and may defer the acceptance of one or more of said apportionments, provided, however, that no money shall be apportioned to any State from any of the funds authorized to be appropriated by Sections 8, 9, 10 and 11 of this Act, unless a sum equally at least as large shall be provided by said State, or

by local authorities, or by both, for the same purpose; and provided further that the sum or sums provided by the state and local authorities for the equalization of educational opportunities, for the promotion of physical education, and for the preparation of teachers shall not be less for any year than the amount provided for the same purpose for the fiscal year next preceding the acceptance of the provisions of this Act by said State; and provided further that no money apportioned to a State under any provisions of this Act shall be used by any State or local authority, directly or indirectly, for the purchase, rental, direction, preservation or repair of any building or equipment, or for the purchase or rental of land, or for the payment of debts or interest thereon."

National Council on Education—A national council on education shall be established thus: (a) The chief educational authority in each State (b) not to exceed 25 educators representing the different interests of education who shall be appointed annually by the Secretary of Education; (c) not to exceed 25 persons not educators interested in the results of education from the standpoint of the public and who shall be appointed by the Secretary of Education. The members of this council shall receive no compensation except actual expenses for attendance upon the annual conference to be held.—*Baptist Education Bulletin*.

AN INTERESTED SABBATH WORKER

DEAR EDITOR:

With your permission I take the liberty of introducing Brother John Blake and his wife to the RECORDER readers.

Brother Blake is a farmer living in the northern part of Newaygo County, about fifteen miles north of White Cloud, Mich. He owns and operates a farm of 240 acres, with about 100 acres under cultivation; milks eight or ten cows; raises his own feed; and does the farm work alone except in a hurrying time when he hires a little by the day.

Mr. Blake is 48 years old, and his wife is 33. They have one child, a boy two years old. About sixteen years ago Mr. Blake became interested in Sunday school work, and with others organized a Sunday school in their vicinity. John Blake was

chosen Bible class teacher and treasurer, positions he has held to the present time. The name selected for the little organization was the "Home Gospel Mission Sunday School".

The lady who now is his wife was hired to teach the public school in the adjoining district. They became acquainted, and the result was marriage. The school teacher was a Sabbath-keeper, and she lived and acted her faith before the world. Mr. Blake was aware of this, but he thought it no hindrance to their marriage, for he reasoned that a little time would harmonize all of their differences; and besides this she was attending the Sunday school, and was in the Bible class; and he also reasoned that if it should become necessary he would be abundantly able to harmonize conditions with a few of the strong points that he was able to produce from the Scriptures.

For a while two days were observed in the Blake home, Mr. Blake, out of consideration for the faith of his wife not working on the Sabbath on the farm. This was known by those living in the vicinity, and in fact the man who first informed the writer about the Blake family told me that he thought he kept the Sabbath, and added, "I think he keeps two days, for I know he goes to Sunday school every Sunday." Brother Blake says that "some people say they can not support a family and keep the Sabbath, but I have done the work on this big farm in five days".

But trouble was awaiting them, and one day in the Bible class a question was raised by the teacher that somehow hinged on the Sabbath question, and Mrs. Blake discussed it in a way that made it very embarrassing for the Bible class teacher. The question was passed by as quietly as possible, with no real victory for either side, but Brother Blake decided that the climax had been reached, and that the time had come to settle this important question. He had no fears as to results, for he had made it a part of his business to know something about the Bible.

He said nothing about his intentions on the way home, but he thought he would wait till after dinner, then something would happen. When the dinner hour was over he sought the Bible, and began to look for some of the strong points that he used on other occasions, but something was

wrong with his Bible. Wherever he found anything that touched on the Sabbath question at all the seventh day of the week shone out bright and clear, and it did not take him long to learn that it was a one sided question, and he confessed to his wife his error. Now he is an able defender of the Sabbath of the Bible.

In addition to the work in the above mentioned Sunday school which is three and one half miles from his home, he attends another Sunday school five miles from his home in another direction. One is at 10 o'clock a. m., and the other at 2 o'clock p. m. After the first school he returns home and hurriedly eats a lunch and does his noon chores, and then goes to the other school and teaches a class. About once in two weeks he attends an evening meeting after his evening chores are done.

After learning of Brother Blake I arranged to visit his home at which time a Bible Reading, closing with prayer, was held. Arrangements were then made for other meetings at his home when others of the White Cloud Church could attend. Several of these meetings have been held.

Brother Blake and his wife are now members in good standing of the White Cloud Seventh Day Baptist Church, and we feel that they are valuable additions to our ranks.

Brother Blake is an able defender of the Word of God, preaches quite often, and is president of an organization called "A Sunday School Group Gathering", composed of the north half of Newaygo County.

We are hoping the time will come when he will feel it his duty to dispose of his large farm and devote his entire time to the work of the gospel field.

M. A. BRANCH.

White Cloud, Mich.

AFTERMATH

One man gave lavishly of gold,
And builded tower and town;
Then smiled content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth
To help his fellow-men.

The record of the rich man's gifts
Lies on a dusty shelf;
The poor man lives in countless hearts
Because he gave himself.—*Delineator*.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

I RESOLVE

To keep my health;
To do my work;
To live;
To see to it I grow and gain and give;
Never to look behind me for an hour;
To wait in weakness, and to walk in power;
But always fronting onward to the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide-astray—
On, with what strength I have;
Back to the way. —Selected.

SOME LIVING RESULTS OF CHRISTIAN MISSIONS IN PERSIA

Kaka was a grizzled old Kurd living in the city of Hamadan. Every one knew that he had been a fierce Mohammedan and that he came of a long line of Mohammedan ecclesiastics. Everybody knows, too, that now he is a Christian, going to and fro in Hamadan and the villages around about and openly preaching Christ with no one able to gainsay his word.

One evening we asked him for his story and this is what he told us:

"Mirza Saeed and I were brothers. [Mirza Saeed is now one of the leading doctors of Teheran.] For seven generations our fathers had been mollahs. Our neighbors were Christians. Being Sunnis, we sometimes ate with them, but we never talked on religion. Forty-four years ago a Nestorian evangelist named Kasha Yohanan was sent from Urumia to Kurdistan in search of a teacher of Kurdish, and he came to our city of Senneh. An Armenian Christian pointed out Mirza Saeed to him as such a teacher as he was seeking. Saeed was only a boy then, but very capable. He came to me as his older brother, as our father had died, to ask permission to give Kurdish lessons to Yohanan. I consented. For six months my brother taught Yohanan and then one day he told me that some Jews were coming to Yohanan to discuss the Scriptures. I said that this was nothing at all for us to consider, but I did not know that Yohanan had given Saeed the Bible and other books to read and that

he stored these in his mind. Before long he began to absent himself from Moslem prayers.

"One day a blind mollah came to me for help. He knew the Koran by heart and was memorizing a book on the birth and life of Mohammed. I was greatly pleased to help him. As the blind mollah was reciting this book, Saeed, who was listening, said that if these things were true, the Prophet should have foretold them. I reached for my rifle to shoot Saeed for reviling the Prophet, but the blind mollah seized the rifle. I certainly meant to kill Saeed, for I was one of those who are devoted to the Prophet, even the Prophet who came with a sword. The blind mollah took Saeed away and warned him to be more careful, bidding him to reflect what, if his own brother had tried to shoot him, another might have done.

"I soon noticed that Saeed was sad and troubled, and I asked him to tell me, as his brother, the cause of his sorrow, but he would say nothing. One night later he said that he would write it out for me, but when he had written the paper he hesitated to give it to me. A week later at midnight he brought it, saying,

"Whatever you intend to do, do. It is two years now since I have left Islam and accepted Christianity on the basis of what I have read in the Koran and the Bible."

"It was wintertime and snowing, but I said to him, 'Saeed, there is nothing I can do but turn you out as an apostate.' So I opened the door and he went out into the night. I think he sat in a shop window until morning, and the rest of the night I spent crying to God, 'You have taken away my father and my mother and now my brother is taken from my hand.'

"In the morning Saeed went to the Imam Jum'eh and said, 'I have been reading such and such things in the Koran and the Bible. What do you say?' Later I learned that thirty men had bound themselves together to kill Saeed, so I too went to the Imam Jum'eh and asked him what to do. 'Do nothing,' said he, 'but leave the matter to me.' On Friday, accordingly, the Imam Jum'eh spoke openly in the mosque to all the people, saying, 'Mohammed Saeed is my child. Leave him to me. I will bring him back with proofs from the Koran.' But Saeed was lost to Islam forever, and because I relented and protected him, condi-

tions became so bad that some of the Moslems of Senneh planned to kill me as well as Saeed. One day I found a letter at the post for Saeed, which I read, from Mr. Hawkes, bidding him to come to Hamadan. Then I got a horse and sent him off by night.

"The neighbors gathered and wept over Saeed, and I thought of what he had written in his statement and of all that he had told me. Not long after I went to the mosque and heard a man read from 'Sirat el Navi', a book on the private life of the Prophet and his relations with his wives: I bought this book, and as I read it I wondered how such things could be true of a Prophet. A little later I went to the Catholic Church in Senneh and talked with a Chaldean priest there. I tried to get a Bible to read, but was unable to do so. One day I saw a man, named Ossitur of Hamadan, coming through the bazaar with a bundle under his arm. I asked who he was, and upon learning, introduced myself as Saeed's brother and got a Bible. As I read it, I come to the passage, 'I will raise up a prophet like unto his brethren.' I thought surely this meant Mohammed, and I decided to come to Hamadan and take Saeed off to Bagdad or to some other place where strong influences could be brought to bear upon him to win him back to Islam. So I sold my home and told the people I was going to get Saeed and to take him where he would be turned back from his errors. Some of the people doubted my purpose and sought to detain me by offering me the place of leader of the prayers in the mosque. But at last I went though I was not sure of myself. My heart had become two.

"On reaching Hamadan I found that Saeed was a pupil of Dr. Alexander, the medical missionary there, who welcomed me and gave me some books to read, among them 'The Balance of Truth'. As I read this book, I found in it the indictment of sin and the message of Christ's love, and these began to have an effect on me. Each day I went to the big mosque, but I found nothing in the preaching. It was all about what Hassan had suffered. As I saw more clearly what Islam and its preachers were, Christ's words about the Pharisees came home to me—the upper seats, the wide borders. But what impressed me most was the contrast between Mohammedans and the missionaries and Christian preachers whom

I had come to know. I began to go to prayers at Dr. Alexander's house and then sometimes, with great fear, to church. So things continued until twenty-four years ago, when Mr. Watson was going home to America and asked me to go on the journey with him to the border of Persia. I went, and on the journey was thrown from my horse and broke my kneecap and was brought to the home of Dr. Holmes in Hamadan. I had nothing to do but to read, and I read the Bible and found Christ.

"As I was getting well, Hajji Mirza Hasein and the chief preacher to the Shah were speaking here in Hamadan. I went to hear and got into debate with them. They came for a renewal of the debate to the mission residence at the dispensary, and I saw that the truth was with Christianity. Saeed was there, and they could not answer his words. 'Be silent,' they said to him, 'and let the Sahib do the talking.' After the debate I called on these men, and they gave me a Moslem book to read, but it proved nothing, and I held to Christ.

"At first I was afraid to speak openly of my new faith, but now I am not afraid of anybody. For some years I had charge of the boys in the boarding school, but now for twelve years, I have gone to and fro in the evangelistic work preaching the Gospel of our Savior. The people do not resent my message. 'If you are in doubt,' I say to them, 'the Koran itself says, Ask the people of the Book. Who are the people of the Book, and what is the Book? I have the Book here. Let us ask it now.'

The old man, lame from the effects of his fall and grizzled like a veteran of many wars, whimsical, loving, and unafraid, with a living experience of Christ and an authoritative knowledge of Islam, is one of the most faithful and untiring preachers of Christ in Persia, and his children are following in his steps.—Robert E. Speer, in the *Missionary Review of the World*.

THE MARLBORO LADIES' AID SOCIETY

The year of this society has been changed to correspond with the Conference year so that our election of officers takes place in June. The officers elected for 1922-1923 are: Mrs. Wilbert Davis, president; Mrs. James Hurley, vice president; Mrs. Leslie Tomlinson, secretary; Mrs. Howard Davis, assistant secretary; Mrs. Frank Davis,

treasurer; Mrs. Morton Davis, assistant treasurer; Mrs. Wilbert Davis, chorister.

The committees are as follows: Press, Relief, Work, Purchasing and Memorial. From the minutes the following report is taken of work during 1921-1922: "Eleven sessions were held; an apron social and food sale were held which netted nice sums for the society; a new carpet was laid in the church; a farewell reception was given for Pastor and Mrs. L. D. Seager which was largely attended. Membership 36." Since the above two new members have been added—Mrs. Hurley and Lona Munro Rankin.

The meetings this year since June have been held with the following members: Mrs. Lucy Fogg Davis, Mrs. Mary Fogg Davis, Mrs. Sarah Bivins, Mrs. Bernice Davis Ayars, Mrs. Joseph Bivins, Mrs. Lavinia Munro Ayars, Mrs. Lona Munro Rankin.

It was the custom for some time for the hostess to serve a light lunch and each member give five cents. This has been discontinued but the lunch money is still collected at each meeting. However, at the meeting with Mrs. Joseph Bivins at Vineland, in October, each member took something toward dinner and all members, sixteen, and visitors, six, enjoyed dinner spread on tables on the porch. At the same meeting a new idea was also tried. Each member brought some article and put in a basket. Then the basket was passed and each one bought what they desired.

At the last meeting a plan for celebrating the birthdays of all whose birthdays came in December was nicely carried out by the committee, Mrs. Leslie Tomlinson, Mrs. James Hurley, Mrs. Warren S. Harris. Refreshments of sandwiches, salad, cake and candy were served. The society then joined hands and circled around the guests of honor and sang the birthday song which is used in the Junior Christian Endeavor. The birthdays of Mrs. Henry L. Davis, Mrs. Edward Rankin and those of two guests, Rev. J. H. Hurley and little Katherine Geisinger, were celebrated.

In January occurs the birthday of Mrs. Sophronia Schaible, the oldest member of the society. Hers with others occurring in that month will be celebrated at Mrs. Schaible's home January 19.

Our society has paid its apportionment to the Woman's Board and also assists in the paying of the pastor's salary. E. F. D.

AN INTERESTING LETTER

DEAR EDITOR:

I received a letter from a friend who lives at Welton who contributed some information for our Messenger published last year and who was very much interested in the little paper. She requested several copies to send to relatives and received the following reply from one, which I think will be of interest to many of our people. It was written by Christopher Buck to his aunt, Mrs. Cornwall.

C. L. H.

DEAR AUNT:

Thank you for your letter, and also for the little booklet telling of the origin of Welton. I knew of course that grandmother named the place, but the circumstances attendant on the naming I knew nothing about, and it was very interesting to me, also about the early founders of the church, most of whom I can well remember.

The first Christmas tree I attended in the old church. The tree was a crab tree, strung with festoons of popcorn and red apples stuck on the boughs, and several quails and prairie chickens perched on the branches, and on the top a large horned owl. The tree was lighted with tallow candles. Elder Hull was the preacher. (He was the father of Mrs. Myron Mudge.) I can see him now as he stood out on the platform, and talked to the children and told them the Christmas story. There were several buffalo robes used as carpets on the platform, and with all the presents and lights it looked to us little children like a glimpse of heaven; at any rate it made such an impression on me that I can remember it to the smallest detail and one that has never faded.

I often wonder when I play Santa Claus for our Bible school if I am making the same impression on them that that did on me, for I often play Santa for them and make fun and pleasure.

I was thinking of one of Tom Hood's poems—speaking of childhood and the pleasures of children—

Oh youth and childhood
That spring of springs,
It is surely one of the blessedest things
That nature ever invented,
When the sick, are rich, beyond their wealth,
And the poor are rich in spirits and health,
And all with their lot contented.

PROVIDING A HAVEN FOR NEAR EAST REFUGEES

The sympathy of the Christian forces of America for the persecuted minorities in the Near East is now directed toward finding some plan for the admission to the United States of homeless refugees from Turkish territory. Already at Ellis Island there are Armenians and Greeks who have been driven out of Asia Minor and who are denied admission to our country on the ground that the quotas for these groups for the year 1922-1923 are already full. According to the best estimates, the refugees from Turkish territory already number about 700,000 and may become 1,000,000.

Representatives of the Near East Relief, the Young Women's Christian Association, the Missionary Boards, the Federal Council of the Churches and other Christian organizations, after having studied the matter carefully, have reached the clear conclusion that the only solution of the tragedy is for special legislation which will enable our nation to deal with the present emergency. It is obviously impossible for Greece alone to carry the whole burden of these hundreds of thousands of refugees who have been driven from their own land and left upon the doorstep of the world.

In seeking some means by which America can help to care for these victims of ruthless oppression, it is important, of course, to guard against breaking down the principle of restrictive legislation on immigration. At the same time, it is equally clear that the Christian forces of our country are not willing that legislation on this matter should be so rigid and inflexible as to prevent America's dealing in some practical way with such an unparalleled emergency as confronts us in the Near East today.

The Federal Council of the Churches, through its Administrative Committee, has taken the ground that at least in the case of refugees who have relatives in this country and who meet all the requirements of the immigration laws, entrance should be allowed for a limited period. The resolution reads that "the Federal Council of Churches urges the Administration to take appropriate action to prevent the exclusion of those refugees

from Asia Minor and Thrace now at our ports of entry and to make possible for a short time the admission of a limited number of such refugees, in excess of quota, coming to families who shall guarantee that they shall not become public charges."

A bill now in Congress known as the Keyes-White Bill, entitled "An Act to Permit the Admission into the United States of Refugees from Turkish Territories", was prepared in consultation with representatives of the "Conference on Immigration Policy" made up of persons connected with the denominational agencies carrying on work among foreign-speaking peoples in this country, the Young Women's Christian Association and several social agencies. This Bill provides that the Commissioner General of Immigration shall be authorized to admit, in excess of the existing quotas, refugees from Turkish territory whose admission is applied for by a relative who is already a citizen of this country. Relative is defined as meaning a relationship as near as that of niece or nephew, uncle or aunt.

Church members who are anxious that our country should adopt a humane policy with reference to the Near East refugees can help greatly by letting their representatives in Congress know that they are heartily supporting this measure or some other plan which will be effective in providing a haven for at least some of those who have fled from the Turkish sword.

INVENTIONS FOR DEATH

On the day the Armistice was signed the inventive genius of the world was keyed up to a higher pitch than it has ever been before in all the annals of time. More things had been invented to destroy life. On the 11th of November, 1918, inventive genius had reached a higher point than ever before. But we need not delude ourselves with the thought that this inventive genius ceased to operate on the 11th of November, 1918. It has continued to progress, and there have been invented since the Armistice by Germany, France, England, and by the United States methods of destruction of human life that will appal the world if war ever calls them into activity. —Congressman Barkley.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

EVANGELISTIC MISSIONS

Christian Endeavor Topic for Sabbath Day,
January 20, 1923

DAILY READINGS

Sunday—First home missionary (Mark 7: 24-30)
Monday—Everybody a missionary (Acts 8: 1-8)
Tuesday—Joys of missionaries (Luke 10: 17-22)
Wednesday—Vision of man's need (Acts 16: 9-15)
Thursday—New fields (2 Cor. 10: 13-18)
Friday—Missionary zeal (2 Cor. 2: 12-17)
Sabbath Day, Topic—Evangelistic missions at home and abroad (Luke 24: 45-53)

In the series of missionary topics this year, we study missions as evangelical, educational, medical and industrial. It is well that evangelical missions are studied first for evangelization is the chief aim of all the others.

What is an evangelical mission? An evangelist is a "publisher of glad tidings". Therefore any mission, organization, or person who publishes the glad tidings of Christ's love to others is an evangelist and any method of doing it is evangelical.

A search of mission study books and those on personal work will reveal many examples and illustrations helpful to the Endeavorer who wishes to be an evangelist.

The quotations given below are from our own publications and letters from our missionaries. They illustrate some of the points mentioned in the Daily Readings. There are many other such illustrations. Look for them.

In the Conference report of 1820 we find the report of our first general missionary sent out by a denominational board. "General missionary Amos R. Wells presented to the Board of Missions at this Conference a report of two missionary tours.

His first missionary journey extended through the churches and settlements in the State of New York. He was gone over five months. He went on horseback and traveled 1,055 miles, preached one hundred and eleven times and baptized nine persons. His second tour extended from Rhode Island through Connecticut, New York, Western Pennsylvania, Western Vir-

ginia and thence to New Jersey. He was gone four months, traveled 1,566 miles, preached sixty-nine sermons, baptized twenty-four persons and assisted in organizing two churches. . . . In the two trips he traveled 2,621 miles, absent from home nine months and thirteen days, and his expenses in all were \$33.04."

"The lessons which we may learn ourselves, and which in turn we may teach the Chinese from our trials and disappointments, may be quite as effective as our preaching and teaching. It is the personal demonstration of the Christ life in the various phases of human experience that has power over the lives of men."—*Rev. D. H. Davis.*

"We who go to the foreign field find that scholarly dissertation on the merits of the gospel has little effect in breaking down prejudice. When we speak of morals; the Chinese scholar quotes Confucius; when we speak of sin and the need of redemption, he is conscious of his sin; but when we put on our aprons and with our own hands cleanse filthy ulcers, and treat all manner of loathsome conditions, not only for the rich but also for the poor, then it is that he has no answer. He is willing to give of his money to the beggar or to build bridges for the poor people, all with the hope of storing up merit for himself; but he would never think of doing menial tasks to alleviate suffering. It is only by actual demonstration that he can be persuaded that there is such a thing as brotherly love. When he is really convinced of this, he begins to realize that Christianity has something that China lacks."—*Dr. Grace I. Crandall.*

"It is inspiring to visit this Children's Church. (In charge of Rev. H. Eugene Davis.) I wish I could take you over there with me one of these Sabbath mornings. Since the regular church service is at two in the afternoon, this is held at ten in the morning. Before that hour, some of the school boys go out into the highways and byways of the neighborhood and gather in the children. When the service begins there are usually some twenty or thirty children present, besides those from the Boy's and Girl's Boarding schools and from the day school. Each child is given a card on

which the attendance is stamped, and of course there are days when rewards of merit are given for attendance. There are opening exercises consisting largely of singing, and then while the organ is being played those older boys and girls who are willing to give service come forward. Each takes one or two children by the hand, leads them to some corner and teaches them the lesson of the day. . . . The value of this Children's Church is not limited to the little tots from outside, for it is developing our own boys and girls."—*Anna L. West.*

"How weak and little is the real power of money as compensation, in comparison to the bubbling over heartful of joy, satisfaction and 'pure delight' that comes to his (a pastor's) inner consciousness in having the full assurance that the heavenly Master is using him—only a little, weak instrument—in his great work of producing results that will abide in the eternities of his kingdom, long after his money is left behind and forgotten."—*Rev. G. W. Hills.*

A THOUGHT FOR THE QUIET HOUR

"He may not live across the seas. He may not live in another city. He may live in my own town; nay, in my own house. And for years he may have been calling upon me to help him. O thou missionary God, help me to hear and heed all calls for help."—*Amos R. Wells, in "The Living Bible".*

A BOOK REVIEW

A candid and an intelligent review of a timely book often makes profitable reading even if it does not lead one to read the book itself.

Many will be interested in reading Dr. Cavert's review of Fred B. Smith's book, taken from the Information Service of the Federal Council.

ON THE TRAIL OF THE PEACEMAKERS

By Fred B. Smith, New York,
Macmillan Company, 1922. \$1.75

Volumes of travel-letters have appeared with such unflinching frequency, and with such similarity to their predecessors, that one learns not to expect too much of them. This sheaf of observations and comments, however, does not fall in the usual category. The troubled state of the world, over most of which the author traveled as he wrote

these letters, and his special concern in this condition, gives the volume a peculiar timeliness and interest. His unusual opportunities for contacts with all sorts of men abroad, carrying as he did special messages from the World Alliance for International Friendship, the Federal Council of Churches and other organizations as well as a personal letter of recommendation from President Harding, make his narrative most revealing. Through his eyes we see what is going on in men's hearts in most of the storm centers of international life.

Everywhere the author found a great tide of sentiment against war. One gathers, however, that sentiment, and not any practical expression of it in effective forms, was about all he found. For despite the shrinking from the thought of another conflict, Mr. Smith records his judgment that present methods and policies among the nations are setting the stage for another holocaust. Especially challenging is the report of the way groups in the Orient feel about the part of so-called Christendom in the war-game. They are quoted as saying that the "Christian" nations of the West, by their reliance upon military force as the way to national greatness, are forcing the Eastern nations also, in self-defense, in the direction of militarism.

Europe, Mr. Smith reports, is in a state of "nervous prostration", all nations (with the exception of England, in his view) being unable to think in terms of Europe as a whole and consequently building up all sorts of barriers against one another. As for the United States, he calls upon her to accept the doctrine of positive world co-operation instead of merely engaging in works of relief after the damage is done.

The motive of the book is a passion against war as anti-social, unbrotherly, unchristian. And this is well. One feels, however, that helpful as such appeals to sentiment are, we shall not get far in abolishing war until the churches set themselves to studying more seriously the hard facts as to the causes of war and their cure. The inevitable connection between war and economic imperialism, the necessity for a new conception of national sovereignty and the task of providing a substitute for war by building up positive agencies for the rational settlement of international disputes, call for more robust thinking and research than are

being given to them. We need the appeal to sentiment, but let us use it as a stimulus to a more vigorous analysis of how our store of good will can really be made effective.

S. M. C.

OUR MISSION TO OTHERS

We should strive to save America not only for our own sake, but for the sake of the lost world without the gates. If America, with all her advantages and promise fails, if she falls into the mire of selfishness and materialism and ungodliness, where others flounder, where then is the hope of the race?

On the base of Benjamin H. Hill's statue in Atlanta, Ga., are carved these noble words from one of his famous orations: "Who saves his country saves all things, and all things saved will bless him. Who lets his country die lets all things die; dies himself ignobly, and all things dying curse him." Surely the catastrophe would be terrible if our country failed of her exalted mission! Emerson well said: "America is another name for opportunity. Our whole history seems like the last effort of divine Providence in behalf of the human race." How profoundly true are these words! And never so true as at the present hour. We turn our eyes toward Europe and what have we seen in recent years? The greatest nations of the earth flying at each others throats with a perfect frenzy for destruction. We saw solemn covenants violated, treaty obligations trampled under foot, weak and innocent peoples plundered and destroyed, the spirit of love and brotherhood strangled by the mailed fist of force and Christ crucified anew by these rulers and nations which claimed to be his most devoted followers. What a spectacle for the heathen world to look upon! Can any one doubt that God had lodged with us in this free and peaceful land the ark of the covenant of humanity's hopes! So surely as God led forth ancient Israel for a unique and glorious mission, so does he seem to have raised up Christian America for such an hour as this. Where else can the children of men look for leadership and light?

Here in the harbor of New York there is one of the most impressive sights on

this earth. It is a majestic monument, the gift of a sister Republic. There it stands, the figure of a woman—symbol of purity—holding aloft a flaming beacon. It fitly symbolizes the mission of our country among the nations of the earth—to face them with love and sympathy and to light their upward way to liberty, righteousness and peace?—*John Roach Straton.*

A PRAYER FOR NEW YEAR'S

REV. RALPH CURTIS JONES

A New Year now is dawning,
O grant, dear Lord, it be,
Though small our feeble offering,
Another year for thee.

Through this new year of mercies,
Our guard and shelter keep,
Thy creatures, though unworthy,
This blessing humbly seek.

Another year of worship,
Of gladness in thy sight,
In singing still thy praises
Our humble souls delight.

Another year's before us,
We know not what 'twill be,
But know that thou wilt guide us
Safe to eternity.

Another year of duty,
Thy bidding to fulfill,
Lord, guard us from all shrinking,
And help us do thy will.

Another year of service,
In thy great vineyard here,
Help us, in time of harvest
To gather what is near.

The old year's gone forever,
Dear Master, grant this plea:
That peace will be our future,—
War but a memory.

We beg thy richest blessing,
Upon our lowly race,
And grant that all our weakness
Be covered by thy grace.

When we look at Washington today or back to yesterday or the day before, is it not clear that the church must find her voice and utterance demanding for her chief Magistrates and Ministers of State freedom from partisan ties, such as we now have in some measure for the judges of our courts, so that the dead hand of partisan politics shall be forever cut off of her body politic?—*Charles S. Macfarland.*

CHILDREN'S PAGE

A SERMON FOR CHILDREN

T. J. VAN HORN

"And an highway shall be there and a way and it shall be called the way of holiness." Isa. 35:8.

"Jesus saith unto him, I am the way."
John 14:6.

How would you like to go with me to a beautiful city where I once lived. There were shaded streets and palatial residences, and lawns decorated with costly shrubs and beautifully tinted flowers. There were parks with lakelets where fountains played, and paths along winding brooks, and through the sections of virgin forests. There was a zoological garden where all kinds of birds and fishes and beasts and reptiles could be seen. This city was built on the bank of a great river, across which railroad trains sped to and from it by means of a massive steel bridge over its tumbling waters.

But not all was lovely there. I myself had a spell of sickness in that city. There was a sorrow in the home where I was entertained. Some of the officials of the city were very wicked men, and some of the people were very poor and wretched. And I saw a great cemetery so that I knew that very many people died. So you see that after all it was not altogether a good place in which to live.

And I am sure that if we should travel around the world and visit every city we could not find one where there was not something the matter. Wouldn't it be fine to find a place to live where there is neither sickness nor wickedness, sorrow nor death? I know of a place like that.

"I have heard of a land,
On a far away strand,
In the Bible the story is told,
Where no cares ever come
Neither sorrow nor gloom,
And nothing shall ever grow old."

But we will not have time to think very much about that place. You will find a very beautiful description of it in the last two chapters of Revelation.

Now there is a road leading to every city, and of course you will be interested to

know about the way to this one. Jesus was talking to the men who were with him one day about this beautiful place. He said, "I am going there to prepare a place for you." Then one of these men asked him how they were to get there. That was a very sensible question. If you are going away to live somewhere, it is a very natural thing to sit down and learn all you can about that place. But it would be a foolish thing to spend all your time thinking about the locality and not think at all about the way there. So we are to think today about the way to heaven. If we get to heaven, where Jesus has gone to make a home for us, we must travel the road that goes that way. Now Jesus is very anxious for everybody to come to live in his native city, and he has taken a great deal of care to prepare a good road by which people may reach that happy place. I am sure that some things about that way will be interesting to my young friends here.

1. The Great King of the country in which this city was the capital was deeply interested in good roads. In fact he was a pioneer in road building. Our modern road builders are only following the example of the great King when they fill up the valleys and cut down the hills and thus make the way as smooth and even as possible. And so the great King intends to make the road just as smooth and easy as is possible for our good. You are learning that beautiful verse that describes the road you are to travel. "And a highway shall be there and a way and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools shall not err therein."

2. And that suggests that he has made the road very plain. There is no need of losing one's way along this route. Just as on our great state highway there are signals and warnings, so along this King's highway there are so many helps, so many friendly signs of danger that only carelessness and heedlessness can get us into trouble. It is, therefore, a safe way, if we are careful to observe the rules of the road. These are very plain as found in the Ten Commandments. Many people suppose that these rules are very difficult to observe, but the truth is that only the people who disregard them are having a hard time. Oh, how many illustrations there are of the

truth that, "The way of the transgressor is hard."

3. There are troublesome enemies in the country through which the road to the beautiful city passes, who are doing all they can to make it difficult for the travelers. They put up obstructions and deface the signs and fix up attractive byways that run so nearly parallel to the great highway as to make it difficult at times to tell the difference between the right road and the wrong one.

4. This suggests something that the King expects all who are traveling to the beautiful city to do. We are expected to make it just as easy for our fellow travelers as we can. I once saw a man get out of his wagon and throw a stone from the middle of the road which his own wheel had struck. He was doing what Isaiah told the people to do, "Prepare the way of the people; cast up, cast up the highway: gather out the stones." All through the Bible which we are to use as our guide book on the route to the beautiful city, there is this tender message that we are to help our fellow travelers. Jesus commended the Good Samaritan for helping the unfortunate traveler the Samaritan found all used up by the roadside. He tells us here that we are to make straight paths for our feet lest that which is lame be turned out of the way." That means that we are ourselves to travel in the straight and narrow way, because others are watching and following us and if we do wrong they are apt to do wrong too. It means, also that if some have got off the marked trail and lost their way, we are to help them back.

5. It is a well lighted way. "The path of the just is as the shining light that shineth more and more unto the perfect day." I was once in the night time approaching a great city. At first we noticed only a faint glow on the clouds above as we journeyed. This glow increased until we saw the twinkling lights in the distance; then the long rows of lights in the outskirts of the city and finally the great central avenue, the Great White Way brilliant with a thousand glowing lights. And so it is in the way to the celestial city. At first we turn from the wrong way where it is dark and uncertain with our faces toward the beautiful city and then are guided by the light which goes on increasing as we journey.

6. I think I have told you before about the good company we have as we travel in the King's highway. Our text says, "The unclean shall not pass over it." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." Now it would be fine to talk about fathers and mothers, our kind friends and dear teachers who are journeying with us in this beautiful road, and helping us in every possible way. But sometimes these are taken away from us and we do not see them again. But there is One who is always with us. He says, "I will never leave thee nor forsake thee." "I will guide thee." Oh, what a safe Guide he is! How loving as a companion! His name is Jesus. He said, one day, when Thomas asked him the way to the city, "I am the Way." He meant by that that we need him every step of the journey, and that we can never reach there unless we follow him.

I have been speaking a parable to you this morning. The great highway I have been talking about is the Christian's course in life. Jesus called it the "narrow way". Our conduct indicates to those who see us whether we are traveling that way or not. Last August you said to us all when you were baptized that you had decided to walk in that way. Your baptism was the sign that you had passed through the "straight gate" into the narrow way that leads to heaven. Jesus lets us know that it would not always be easy for us as we traveled along the road. He knew that in the place of making it pleasant a lot of people would make it as hard for us as possible. Just because he knew that difficulties would meet us all along the way, he has thoughtfully provided three great helps. If you will thankfully and prayerfully accept them, they will help you more than I can tell about. They are the Sabbath, the Bible, and the Church. I want you to learn all you possibly can about these three gifts which our Father in heaven has given. The more you think about them and the more you use them as he has directed, the more you will prize and love them. They are three very precious jewels, and though you may long to possess many other things, they are nothing in comparison to these three gems of the Father's love to us.

Think of the Sabbath. Other days of

the week are beautiful, but this is the best day of all, because God blessed it and sanctified it. He did splendid things on the other days of the week, but all he did on this day was to bless it and set it aside for our happiness. That is, he filled it with his richest treasures and passed it over to us. Have you ever seen a casket of jewels? The Sabbath is one. There is a secret spring somewhere by which the case may be opened. Wouldn't you like to find that spring? The key is here. Let us look for it. Ah! here it is. Isaiah 58: 13, 14.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Here are two verses from a beautiful hymn which one of our Seventh Day Baptist friends has written for us:

"In the morn when we arise,
Sabbath sunlight in the skies,
Fill our hearts with thoughts of Thee,
And thy bounty full and free."

"Here within this house we raise,
Solemn prayer and song of praise,
On this day that God has given
Chosen day of all the seven."

Then here is the Bible. What a treasure house it is! Wouldn't you like to go in and enrich your life with the wealth that is hidden here? Where is the key? John 7: 17, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

"Holy Bible, Book Divine,
Precious treasure thou art mine.
Mine to tell me whence I came
Mine to teach me what I am."

Then he has planned for us a great company of splendid people to go with us along the way. They are a pure company; they are a safe company; they are a happy throng.

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

WORLD LEAGUE AGAINST ALCOHOLISM

Massey Hall, Toronto, Canada, November 24-29 inclusive, was the scene of one of the most remarkable assemblages of men and women ever convened on this continent. In some respects there has never been a meeting in the world of greater significance. The meeting was held under the auspices of the World League Against Alcoholism. One thousand, one hundred and eleven registered delegates were in attendance. Delegates from 64 countries other than Canada and the United States were present, bringing a message of the progress of temperance reform from their respective countries.

One of the most dramatic incidents at each session was the roll call of countries, delegates often responding in language difficult for the English-speaking delegates to understand. Sometimes it was necessary for the delegates' responses to be made through interpreters. Invariably these delegates reported temperance progress being made. In no country is the fight against the traffic hopeless.

Every State in the United States was represented by a good delegation.

Definite plans were made for a world-wide campaign against the organized liquor traffic, the ultimate object of which is the complete abolition of the traffic from every nation of the earth.

This is the answer to the challenge of the organized liquor forces sent out from their international meeting recently held in Brussels. At that meeting delegates present from United States and England and from most of the countries of continental Europe, announced that international headquarters would be established in Paris and a campaign launched to check the Prohibition movement. They announced that millions of dollars would be at their disposal particularly to carry the fight into the United States in an effort to overthrow the Eighteenth Amendment and the Volstead law. Judged by the enthusiasm and the determination of the temperance leaders in attendance upon the Toronto convention, the international league of liquor makers and liquor sellers will find strong opposition in every country of the world.

The Toronto convention, while primarily held in the interest of world Prohibition, undoubtedly will have other far-reaching results than the overthrow of the liquor

traffic. No one who viewed the vast assemblage at Massey Hall, could fail to be impressed with the fact that here was evidence of a great movement making for world peace.

The flags of more than fifty nations hanging from the balcony railings presented a scene never to be forgotten. When before have representatives from sixty-six countries met on common ground, actuated by a common purpose—the destruction of one of the greatest enemies of humankind? Here were peoples from every continent of the earth clasping hands and pledging co-operation in this fight until that common foe is driven from the earth, the foe that Lloyd George said was England's greatest enemy during the World War. Here indeed is a league of nations such as the world has never witnessed.

Three countries were represented which are already dry, United States, Finland and Iceland. Prohibition law has been suspended in Iceland for one year because of economic pressure brought by Spain. The convention looked upon the action of coercing Iceland into letting down the barriers to Spain's wine merchants as a direct assault upon a fundamental principle of democracy, the right of self-government, and bitterly condemned it. Representatives of Spain's temperance societies expressed regret that this government was guilty of such tactics.

These three dry nations have no intention of quitting the fight because of local success in securing dry legislation that has outlawed the traffic. The position is taken that so long as there is a wet country on the face of the earth the fight must be continued against the traffic and that it is the concern of every nation.

Men and women of international reputation—scientists, statesmen, labor leaders—appeared on the program, and herein lay another most significant feature of this most remarkable convention. No delegates could fail to be impressed with the fact that here was being launched a world movement in the interest of better morals, better industrial conditions and better health. In many of the countries represented the temperance movement is not far advanced and without exception in such cases direct appeal was made to Canada and the United States for moral and financial assistance. These ap-

peals did not fall on deaf ears. This is primarily a movement where the strong shall help the weak.

Another most significant feature of the convention was the evidence that students of the universities and colleges of so many countries are getting actively into this fight for a dry world. Students, both men and women, from over seas attending colleges and universities in Canada and the United States, are especially alert and aggressive in the Prohibition movement. They are making a study of the alcohol problem and the methods adopted by the dry forces in combatting alcoholism and many of them will go back to their native countries and they will become leaders in the Prohibition movement among their own people.

Each day's session of the convention was featured by a tableau depicting some phase of the temperance movement. One of the most striking of these tableaux was entitled, "The Foundation of Prohibition". It depicted Moses delivering the Ten Commandments to the children of Israel. Another tableau depicted ignorance, sin, vice and disease being driven into outer darkness by Prohibition.

National and world leaders of the W. C. T. U. took an active part in the proceedings. Women all over the world are rapidly gaining the franchise and thus millions of militant voters are swelling the ranks of the foes of alcoholism.

The convention was carried to every corner of Toronto by means of ten sectional meetings on Tuesday night. They were addressed by men and women of national and international reputation.

By all odds the most impressive scene of the whole convention occurred at the close of the closing session when an audience of more than 3,000 were brought to their feet by Dr. Hammond's appeal to enlist in this world fight against alcoholism. With upraised hands they pledged co-operation and life service in this effort to make the whole world dry.—*The American Issue.*

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all, nor be
afraid!"

—Browning.

OUR WEEKLY SERMON

THE BIBLE; TRY IT

Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work. 2 Tim. 3:16, 17 (R. V.).

Scriptural areas that were dim and hazy, lying in uncertain twilight, are emerging from the mistlike panoramas in the dawn. We are gaining clearer knowledge upon many things. Just as finer lenses enrich and enlarge our apprehension of the material heavens, so finer lenses are enriching our apprehension of the spiritual heavens. The Lord is giving us better tools and instruments, and realities are appearing that were once confused. I think we know some of the prophets as we have never known them before; the mists and obscurities are lifting, and we can see the moving life, and we can feel the play of passion, and we can realize the vital correspondence with our own time. The old environments are being more and more unveiled; scholarship is deciphering the significance of forgotten dust; silent landmarks have found a voice; the realms of the dead are being re-peopled, and in the recovery of buried worlds, buried truth obtains a resurrection. And so for all the gifts and work of consecrated scholarship, which discover new wealth in the old World, I offer God most hearty praise.

But that is not the line of meditation that I wish to follow today. There are many who busy themselves with the intricate problems of the Bible who have no mastery in the experimental knowledge of Christ. They spend their time studying the guidepost, but they have no vital acquaintance with the road. They have a magnificent knowledge of the map of the country, but they are not familiar with its bracing air, and its refreshing springs, and its coverts from the tempest, and its pleasant arbors by the way, and its lilies of peace, and its rich and plentiful fruits which are good for all the

changing seasons of our life. They know the Book in the letter, they are strangers to the spirit. They know it as literature, they do not know it as revelation. They come to it as students, they do not come to it as sinners; they bring their curiosity, they do not bring their needs. They treat it as a manual of absorbing mental interest, they do not regard it as a *vade mecum* in the eternal concerns of the soul. They do everything with the Bible, except prove it. They remain in the lecture-room and discuss its doctrines, they do not go into the infirmary and apply its teachings to broken lives, and more particularly to their own.

So that my purpose this afternoon is a very simple one, and may all be expressed in a simple phrase: Try it! Test its teachings experimentally; honestly, earnestly, persistently, by submitting your life to their control and direction. These teachings claim to be "profitable", workable, efficient, vitally helpful, profoundly advantageous in practical service. Try them! Prove them! Subject yourself to their counsels, and in personal experience resolve the question as to the essential value of their claims. And I do not know that you can have a better order for your experiments than just the order of my text, where it is claimed that inspired Scripture is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely with every good work."

Turn to the first claim. It claims to be "profitable for teaching". That is to say, it claims to give us the loftiest teaching concerning the loftiest life, and how to find its true fountain and blessedness. It is "profitable" for the unveiling of the ideal life. It will teach us how to think about life; it will furnish the mind with thought, and vision and ideal; it will disclose the patterns in the mount; it will reveal the contour of the things unseen. That is its claim. Well, let us try it. I take Ruskin with me to Switzerland, that he may unveil to me the harmonious majesty and delicacy of the country, its exquisite loveliness, wedded to its august and austere grandeur. And I am bidden to take the Bible with me in my exploration of life that there may be unfolded to

my gaze the wonderful glories of the "life indeed."

Let me try it. Let me begin with its unveiling of the face of God. We must read slowly, lingeringly, absorbingly, adding lineament to lineament until we gaze upon the glory of the Lord. We must read with our eye upon the Object, quietly and deliberately fashioning for ourselves the Biblical conception of God. We must gaze upon his holiness, until we are dazzled by a radiant whiteness for which material things provide no symbols. We must gaze upon his grace until the fullness and spontaneity of it affect us like the mighty roll of the sea. We must gaze upon his love until the light and warmth of it compass us about as with the glory of the summer sun. And then, under the continued teachings of the Book, we must watch the heavenly glory subdue itself to mortal fellowship, entering in at "lowly doors" and condescending to ministries of infinite tenderness and care. We must watch the Divine glory as it tabernacles itself in flesh, and moves about in home and market, in the cornfield and by the beach, among the proud and supercilious, among the publicans and sinners, among fresh little children, and people withered by iniquity and disease. We must follow the glory through Gethsemane, to Calvary, to Olivet, to the Throne: follow it, I say, slowly, reverently, apprehendingly, until at the end of the lesson we know something of the overwhelming significance which the Scriptures attach to the word "God".

I wonder how many people in my congregation have tried this. How many of you under the guidance of the Book have fashioned for your minds the Scriptural conception of God? Many of the saints have done it, and if I had time I could present many witnesses as to what happens when men begin to gaze upon the countenance of the Lord, as unveiled in the Sacred Word. There is a great friend of mine in the Spirit, Dr. Alexander Whyte, of Edinburgh, and here is what he said when he had been fashioning these great thoughts and entertaining them in his mind: "We can not employ our minds better than by dazzling them and staggering them with the unspeakable glory of God." And there was another

man belonging to this country, one who, though his teachings on some things are not such as satisfy my mind, had a glorious vision of the glory of God. I mean Horace Bushnell, and let me read you what he said when he had been contemplating the glory: "I never so saw God, never had him come so broadly, clearly out. . . . I have not seemed to compare him with anything, and set him in a higher value, but he has been the all, and the altogether, everywhere lovely. . . . It is as if he had come out himself, just near enough, and left me nothing but to stand still and see his salvation; no excitement, no stress, but an amazing beatific tranquility." Now the Scriptures are "profitable" for starting us on that great experience. They unveil, they narrate, they counsel, they direct, until under their guidance men have found themselves in a spiritual glory where they leave even the hints of the Bible behind.

But the Scriptures are also "profitable for teaching" concerning the possible glorious life of man. Here in the Book we have a guide as to our own possibilities. We have directions and counsels and patterns concerning the dignities and nobilities in which we may be clothed. Here we have teachings which will reveal to us what each one may be when we fulfill the purpose of God. And here again I offer you very practical counsel. Take the New Testament. Follow its unveilings of the man you might be. Follow it slowly, hint by hint and line by line. Put it together as though you were fashioning the lineaments of a face or constituting a personality. Put in the eyes. Put in the lips, the lips of the man you might be. Put in the ears. Put in the brain and let it be inspired by lovely thoughts. Put in the heart, and let the heart be filled with lovely sympathies. Give the figure hands, full of healing and ministry. Give it feet, swift and ready for the path of obedience. Do you see what I mean? Take out the hints here and there and fashion the image until you can say, "That is the man I might be!" This Book will show you your august dignities in Jesus Christ your Lord. And when you have fashioned your image and look into the depths of its significance, you will find two things stand out in most obtrusive clearness. You will find that

the character of the man you might be is both spacious and gracious. It has height and it has breadth. The vertical reach of it lays hold of God in intimate and vital fellowship. The horizontal reach of it lays hold of man in kindly affinities, sacrificial kinships, tender grace and compassion. Put it all together as I suggest to you, and you will be overwhelmed by the alluring glory. The Book is "profitable for teaching."

But I am further told that it is "*profitable . . . for reproof*". It is profitable, not only in unveiling the life that might be, but in unveiling the life that is, not only in disclosing my possibility, but in exposing my present condition. Try it! You may read a novel, even a very powerful novel, and while you may be interested, you may never be exposed. There are no shafts of revealing light that pierce down in the cellarings of your soul and expose the hidden uncleanness. Or you may go to the theater, and while you may be entertained, you may never be reproofed. And the reason is this: The theater shows you life as it is and not life as it might be. It portrays realities and not idealities. I remember a very notable English actor who contended that the theater would fulfill its highest mission by depicting life as it is. He argued that if the stage only depicted life in all its comminglings, life in its meanness and unclean passion, the onlookers would be repelled by the defilement and would go away to loathe it. It is a monstrous perversion of the true happenings in life. We shall never discern the uncleanness in our own lives by gazing on the filth without. The only way to reveal dirt is by a background of purity. I remember my friend, Mrs. Hugh Price Hughes, once told me of a little experience she had in her work in one of the poorer parts of London. She had a meeting of women. She was more than a little concerned by the want of personal cleanliness. She did not wish to speak to them openly about it lest they should take offense and remain away, and so she got a pair of white kid gloves and shook hands with every woman as she came into the room. Every hand left its mark, and she sat throughout the meeting wearing her gloves. The next week she did the same, but the obtrusive dirt seen upon the white gloves

began a revealing ministry, and one by one the women saw their want of cleanliness against the white background, and at length the meeting was clean. It is a simple illustration, but I think it fills my purpose. We shall never see our uncleanness until we see it in contrast with "the white flower of a blameless life." If we are going to expose the world it will have to be by the unfolding of the ideal, and if the managers of our theaters want to send a piercing shaft into the hearts of the audience they must put nobility on the stage. Our secret sins are seen in the light of his countenance. They come out and become obtrusive when set in the radiance of his presence. Let any one therefore, sit down and contemplate the glory of the Lord and the glory of his own possible salvation as unveiled in the Word of God, and he will find that his own inglorious life begins to depress him by its ugly presence. It was when Isaiah had gazed upon the Lord "high and lifted up", that he cried, "Woe is me! for I am undone." It was when Simon Peter had got a glimpse of his own possible glory in the glory of the Lord, that he cried out, "Depart from me; for I am an unclean man." The Word of God is "profitable for reproof."

But let me take you a further step. The Scriptures are also "*profitable . . . for correction*". I think that our English word "correction" is scarcely expressive of the real significance of the apostle's mind. I think that the word "erection" would be nearer than correction. We want a word suggestive of something that has fallen, that has lost its position, that has been overthrown, and that is now being set again in its old place. It is the re-erection of fallen nobility. It is the setting straight again of that which lies in exposed and crooked ruin.

So you see the sequence of my great text. The Bible first of all unveils the glory. Then in unveiling the glory, it exposes my shame. Then it affords me counsel as to how my shameful deflection may be put right again. Try it! Try it! Suppose I close the Bible and refuse to listen to its precepts, and I regard all its counsel as effete and obsolete. Where shall I find direction for the re-erection of fallen lives? Where would you advise me to go? I had a letter last night from

a man who is broken,—one of a vast multitude of broken people, lying overwhelmed in the sense of irreparable disaster. What would you advise me to say to him if I close the Bible? What kind of profitable counsel may I offer him for the re-erection of his life? I go to my bookshelves and I take down the best book on ethics in my library. I turn to a chapter which I think might be helpful. It bears the title, "Moral Pathology", and indeed I find a magnificent analysis of moral disease. But when I search for some counsel as to how a man who is held in moral disease can be brought to moral life again, I search in vain. I take another book from my shelves, a book which when it was first published made some stir in the world. This book has an engaging title, "The Service of man." Here surely is a book in which I shall find counsel suitable for the reconstruction of broken life. But here is what I read, "It is no use disguising the fact, there is no remedy for a bad heart." No re-erection! If you are broken, you must remain in your brokenness. You must burn away in your shame. "No remedy for a bad heart!" Ah, but there is! Here is a Sacred Manual, a Manual which describes the restoring means of grace. And if you know in the circle of your associates any man who is broken in will, or in hope, or in faith, let me urge you to offer him the counsels of that Book. He will find a wealth of hope, of heartening, and an immediacy of counsel which will lead him to the restoring springs of life. Or if you yourself are broken, and are lying with damaged wings, and can not soar, and are like a bird that has lost its power of flight, there are counsels in this Book, by which you can be made whole again. It is "profitable . . . for correction." Try it, man! Try it!

And, lastly, my text claims that through the counsels of the Word of God the man of God may be made "complete, furnished completely unto every good work." It is not only profitable for regaining life, but also for keeping it when you have found it again. It makes the most audacious claim. It claims that there is nothing you are going to need along the ever changing way of life which is overlooked in its counsels. You have

no need to go anywhere else for directions. It will teach you how to be equipped to meet the lion when he leaps upon you from the thicket, to meet the snare in the road, to meet Apollyon as he straddles across your path, to meet judgment; "furnished completely." What do you need for the living of a strong life? Do you need vision? Here is the Book which will furnish the requisite counsel. It will teach you how to keep the goal in sight, how to discern the windings of a true road, and how to see the Great Companion on the road. Is it desire you need? Are your inclinations perverse? Do you love what ought to be distasteful, and do you recoil from what ought to be lovely? Then this Book offers itself as a school of desire for the culture of inclination, that the soul may have an appetite for the things that are highest and best. It will furnish you completely. Or is it will power you need? The power to follow the ideal and be persistent in the holy quest? Then there is no book in the world which is so competent to guide you to the reservoir of moral and spiritual strength. You shall be "furnished completely unto every good work." The Book will be profitable in the quest of a cultured eye, a cultured mind, a cultured heart and a cultured will.

And so I am advising you to treat the Bible in this way. Use it as a manual of living. Do not regard it as a magician's spell. Do not regard it as an implement of dull superstition, and never be foolish enough to sneer at it as obsolete, when you have never been man enough to try it. Try it! And I tell you that you will say:

Lord, thy Word abideth,
And our footsteps guideth.
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
Then thy Word doth cheer us,
Word of consolation,
Message of salvation.

When the storms are o'er us
And dark clouds before us,
Then its light directeth
And our way protecteth.

Word of mercy, giving
Succor to the living;
Word of life, supplying
Comfort to the dying.

Oh, that we, discerning
Its most holy learning,
Lord, may love and fear thee:
Evermore be near thee.

—Rev. J. H. Jowett, M. A., D. D., in *Record of Christian Work*.

HOME NEWS

MARLBORO, N. J.—While we think that the church did a very proper thing in appointing a correspondent to the Home News of the RECORDER, the fact that I was appointed (and nothing has been written) is not very comforting. We have much to be thankful for. The parsonage is occupied by a pastor and wife who came from Iowa to make a very warm place in the hearts of their people in New Jersey—Rev. and Mrs. James Hurley.

Probably few pastors leave a church when there is such general and deep regret on the part of their congregation as when Pastor Seager left Marlboro. But the Albion pastorate brought him and Mrs. Seager so much closer to Lloyd who is in Milton and to others of the children, that the church could only acquiesce in their decision.

But the church life and work has suffered no interruption. Pastor Hurley preaches pointed, loving and heart-searching sermons and his Ford is in constant requisition to take him and Mrs. Hurley to the homes of his people.

The canvass was carried out practically as outlined by Director Bond and while your correspondent does not know the exact result in money, no doubt the amount raised will be much greater than as though the canvass had not been made, and the church has been brought in closer touch with its members, especially the non-resident members, through the visits made by different members of the canvassing committee.

Pastor Hurley desires to work out with the Advisory Committee a plan by which the non-resident members will receive so far as possible two or more visits each year from the resident members when the object of the visit is *not* to secure money.

Two have been added to the church by letter, and two by baptism, Bessie and Julia Davis, daughters of Deacon Thomas Davis.

Elmer Sanford accompanied his grandparents here from his home in Iowa and has been an active worker. He was our delegate from the Sabbath school to the State

S. S. Convention at Pitman, N. J. Elmer drove his car to Conference, taking with him C. T. Fisher and Samuel Sproull. Deacon and Mrs. Luther S. Davis and sons, Paul, Arthur and Fisher, also attended, giving Marlboro eight delegates.

The church interior has been retouched where the paint had scaled. A nice ingrain carpet has been put down through the effort of the Ladies' Aid.

The state road is now being constructed from Salem to Bridgeton. At present the work is being done on the part nearest the church. The bridge near the church will be greatly widened and the entrance to the church grounds much improved. The road will be cemented later.

Owing to illness, Pastor Hurley was not able to attend the yearly meeting with the New York City Church as he planned. Our only delegate was Arthur C. R. Davis, who attended the meetings and then went on to Westerly, R. I.

We also miss Elmer Sanford who has gone back to Iowa and plans to return to Milton College for further work, and Paul G. Davis who is for the second year with his aunt, Mrs. George W. Post, Jr., of Chicago, finishing his senior year in high school. We have, however, a fine lot of young people and children who are getting splendid training in Christian Endeavor, Sabbath school and Junior Christian Endeavor.

On Sabbath morning, December 23, three important services were held—the annual roll call, communion, and the Christmas service.

Christmas cards bearing the greetings of the church have been sent to all non-resident members, and to some resident members who do not attend regularly. These cards also conveyed an invitation to attend the annual business meeting and dinner, January 7.

Deacon and Mrs. R. P. Jones feeling physically unable to remain in their own home longer, sold their residence and have their home with their son Robert.

Mr. and Mrs. Charles Fisher are following their usual custom of spending several weeks during the winter with their daughter, Mrs. Gadd, of Philadelphia.

We are looking forward to entertaining the association in June and the yearly meeting in November of the coming year.

E. F. D.

WEST EDMESTON, N. Y.—It has been so long since the RECORDER readers have heard from us that perhaps most of them have forgotten there is such a place. Well, we are still here trying to do our little bit. The members are growing fewer each year as they are dropping out one by one. We have been cheered in the past year with visits from some of our denominational leaders. Rev. W. D. Burdick was with us one Sabbath; Rev. A. J. C. Bond also was here over night and gave us a talk on the work of the Forward Movement. Miss Susie Burdick, our missionary from China, gave us a talk Sabbath afternoon and evening which was very instructive and helpful. We were glad to see and hear all of them.

The first Sunday in November that was set apart for the every-member canvass we observed and made our canvass as far as we were able. The spirit of giving seemed better than in some other years, although I think it will be very doubtful about our raising our quota. I hope we can do *better* than last year.

The Sabbath before Christmas we made an offering for the debt of the two boards and in the evening we had our Christmas exercises and tree. There were presents for all with a substantial gift to the pastor from the people. All enjoyed a good time.

Some of our people have gone South, some are away teaching and in school, so now we are but few in numbers. We are trying to keep up the church service and Sabbath school. We thought best to give up the Christian Endeavor for a little time.

"We finish the old year and begin the new", wondering what the new will do for us as a church. May the new year bring added blessings to all the churches and may we not forget that God still rules the world, and that we are in his care.

We wish all a happy New Year.

L. G. C.

SIMPLE INDEED

Can you imagine a group of human beings so simple that they really believe that the rear wheels of a buggy are trying to catch the front wheels? Bishop Walter Sellow of the Free Methodist Church, a great traveler, tells the following amusing incident which shows such amazing simplicity is characteristic of the heathen mind.

A wheeled vehicle was delivered at a

missionary post in Africa for the convenience of the workers. The natives, who had never seen anything like it, gathered round with much jabbering. When the missionary and Bishop Sellow started off in it for the first time the excitement of the natives rose to a high pitch, and they following alongside the vehicle, yelling and clapping their hands.

Noticing that they were looking excitedly at the front wheels, the bishop asked the missionary what they were saying. The missionary replied that they were crying out, "Plucky little fellows! Plucky little fellows! See! they are small, but the big wheels can't catch them!"—*Youth's Companion*.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

- CHAPTER ONE
A Growing Regard for Bible Authority
- CHAPTER TWO
The Sabbath in the Old Testament
- CHAPTER THREE
The Sabbath in the Gospels
- CHAPTER FOUR
The Sabbath in the Early Church
- CHAPTER FIVE
The No-Sabbath Theory of the Early Reformers
- CHAPTER SIX
The Sabbath in the Early English Reformation
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John Trask and the First Sabbatarian Church in England
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DEATHS

BURDICK.—Ida Elnora Greene Burdick, daughter of David C. and Lovina Sweet Greene, was born in Wisconsin, May 12, 1856, and died at the home of her son Buell Burdick at Gotebo, Okla., November 18, 1922.

When she was just a baby her parents moved to Dodges Creek, N. Y. She was baptized and joined the Dodges Creek Seventh Day Baptist Church, but later removed her membership to the Nile Seventh Day Baptist Church where she lived for a number of years. She was married February 28, 1875, to Emmet L. Burdick at Richburg, N. Y. After spending a year at Attalla, Ala., they moved to Nortonville, Kan., in 1896. They brought their church letters with them and joined the Seventh Day Baptist Church of this place at that time. After residing here for five years they moved to Lone Wolf, Okla., where they lived until seven years ago when they went to live with their daughter, Mrs. Roy Benedict, of Hobart, Okla. Mr. Burdick died June 11, 1921.

Mrs. Burdick has been an earnest Christian all her life and loved to read much in her Bible which she always revered as "a lamp unto (her) feet and a light unto (her) path."

Three children; Ellery Burdick of Roosevelt, Okla., Mrs. Roy Benedict, of Hobart, Okla., Buel Burdick, of Gotebo, Okla., one sister, Mrs. Hattie Wheeler, of Buffalo, N. Y., one brother, Mr. Clark Greene, of Nile, N. Y., and three grandsons still live to cherish her memory.

Funeral services were held from the Seventh Day Baptist church Monday at 2:30, p. m. Pastor Cottrell preached an excellent sermon from the 14th chapter of John, which was a favorite chapter of the deceased. Music was furnished by a mixed quartet.

Mrs. Burdick was a noble mother to her children. No one ever entered her home without a warm welcome, nor left without feeling the effects of warm hospitality. The cares of life and disease did not destroy the charm of a loving, indulgent disposition, or diminish her unselfish solicitude for her loved ones. Mother was always the same to her children, and though business cares and home circles of their own had come to each of them, they were still her boys and girls. We know that in future years the memory of her devotion will make them better men and women, and her precepts will be their guiding star.

In the presence of such sorrow, how cold and feeble are words, and how doubly deep would be the grief, were it not for the rainbow of Christian hope in the better world beyond. *

The more I study the world the more I am convinced of the inability of force to create anything durable. Alexander, Cæsar, Charlemagne and I myself have founded empires; but upon what did these creations of our genius depend? They depended upon force. Jesus Christ founded his empire upon love and to this very day millions would die for him.—*Napoleon*.

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SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor
Lucius P. Burch, Business Manager

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Sabbath School.—Lesson III. January 20, 1923

THE PRODIGAL SON. LUKE 15.

Golden Text.—"There is joy in the presence of angels of God over one sinner that repenteth." Luke 15: 10.

DAILY READINGS

Jan. 14—Luke 15: 11-24. The Loving Father and the Lost Son.

Jan. 15—John 3: 11-21. The Revelation of Love.

Jan. 16—I John 4: 7-21. The Response to Love.

Jan. 17—Eph. 2: 1-10. The Riches of Love.

Jan. 18—Rom. 8: 31-39. The Reaches of Love.

Jan. 19—Rev. 3: 14-22. The Reproof of Love.

Jan. 20—Psalm 143: 1-8. Leaning on God's Lovingkindness.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

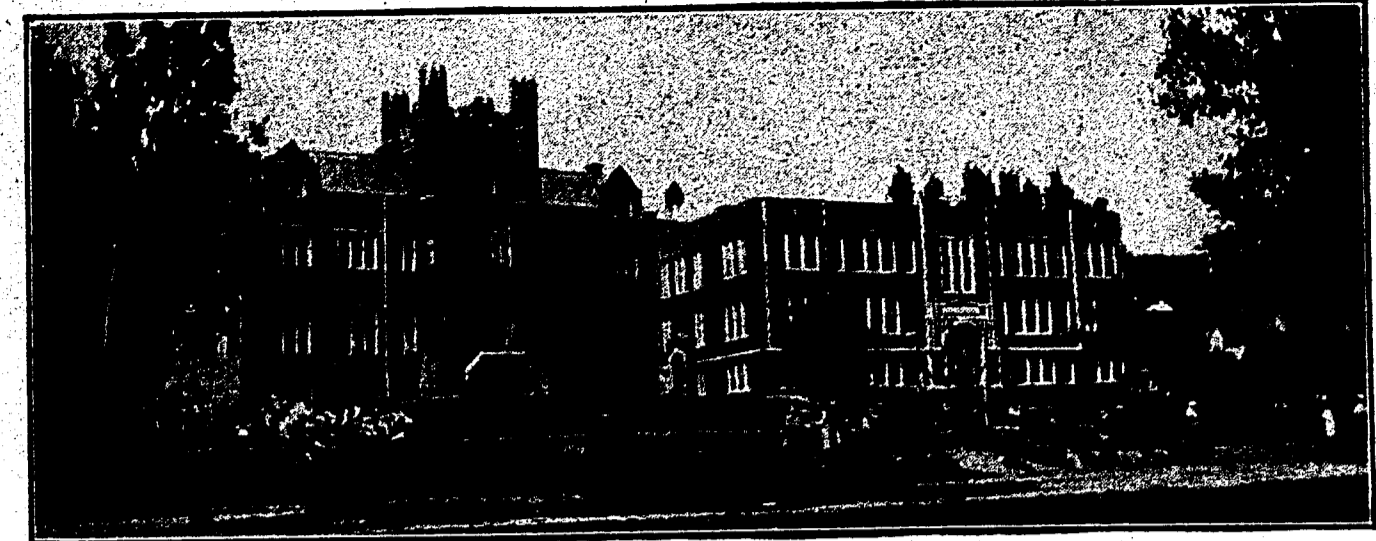
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The noblest question in the world is, What good may I do in it?

The nearest way to come to glory is to do that for conscience which we do for glory.

Search others for their virtues, thyself for thy vices.

He that can have patience, can have what he will.

After crosses and losses men become humbler and wiser.

Wealth is not his that has it, but his that enjoys it.

No better relation than a prudent and faithful friend.

He that can compose himself is wiser than he that composes books.

He that can take rest is greater than he that can take cities.

None but the well-bred man knows how to confess a fault, or acknowledge himself in error.

None preaches better than the ant, and she says nothing.

The worst wheel of the cart makes the most noise.

There are no gains without pains.

If you know how to spend less than you get, you have the philosopher's stone.

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.

2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.

3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

(Continued on Fourth Page of Cover)

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